

HIJAB

by :

Sheikh Muhammad bin Saleh bin Uthalmeen

Translated by :

Hafez Zaheer Essack

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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By
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تأليف

فضيلة الشيخ محمد بن صالح بن عثيمين

غفر الله له ولوالديه ولجميع المسلمين

Introduction

All praises are due to Allah whom we glorify, whose help we beseech, whose forgiveness we seek, whom we seek refuge in, from the evil of our souls and from the evil effect of our actions. Whomsoever Allah has guided, no one can lead astray and whomsoever Allah has misled, no one can guide. We bear witness that there is no other deity besides Allah, who is alone, who has no partner and that Mohammed Sallallahu Alayhi Wasallam is His servant and messenger. May Allah Ta'aala's mercy and blessings descend upon him, his companions and those who follow them.

Allah Ta'aala has definitely sent Nabi Sallallahu Alayhi Wasallam with guidance and a true Deen (religion), to take people out of darkness into light with the command of Allah, to lead people towards the path of Allah. Allah sent Nabi Sallallahu Alayhi Wasallam to establish His worship only, and this will only happen with complete submission to Allah Ta'aala i.e. by carrying out His commandments and refraining from the prohibitions, refraining from following our carnal desires. Allah sent Nabi Sallallahu Alayhi Wasallam to perfect good character by calling towards it and to destroy evil character by using all means to prevent it, hence the Shariah (religion) which Nabi Sallallahu Alayhi Wasallam brought is perfect in all aspects and is not dependent on the creation for its perfection, as it comes from the Wise, the All Knowing, the Knower of what is good for His bondsmen, the Merciful.

Also, amongst the noble character traits which Nabi Sallallahu Alayhi Wasallam was sent with was the great and noble quality of *haya* (modesty, bashfulness). Nabi Sallallahu Alayhi Wasallam stipulated modesty as part of Iman (i.e. from the different parts of Iman). Modesty is an integral part and no one can deny the fact that the modesty of a woman and her endeavour to inculcate such qualities, which will keep her away from places of evil, is part of that "*haya*" (shame) which is required by the Shariah.

There is no shadow of doubt that the concealment of her face and the concealment of the places of temptation are one of the greatest aspects of modesty which we will undertake, because in this lies her chastity and her remoteness from evil.

The people in the blessed towns of Saudi Arabia i.e. the towns of revelation, the towns of shame and modesty, were steadfast on Hijaab, (the Islamic dress donned by women), hence women used to go out fully covered with cloaks, staying aloof from mixed gatherings and all praises are due to Allah that this condition of modesty was prevalent in many a place, until certain doubts arose concerning "Hijaab" (women's covering the entire body). Some people never deemed it necessary during travel. Hence questions arose concerning "Hijaab": is it compulsory, preferable or just a ritual which is neither compulsory nor preferable? Therefore, in order to remove this doubt and to clarify this matter I intended to write such a booklet which explained in a simple and easy manner, the Islamic ruling of "Hijaab" (purdah) hoping (from Allah) that by means of this booklet the truth becomes manifest and that Allah makes us from amongst the rightly guided and those who see falsehood and stay away from it. I seek help to do good from Allah alone.

Know well, O Muslim that the veiling of women and the covering of the face from strange men, is a command which is *Wajib* (compulsory). This is derived from the Quraan, the Sunnah of Nabi Sallallahu Alayhi Wasallam and correct analogy (*Qiyaas*)

PROOFS FROM THE QURAAAN:

Proof: 1

"And say (O Nabi Sallallahu Alayhi Wasallam) to the believing women that they should lower their gaze and guard their modesty (protect their private parts); that they should not display their beauty except that which (co-incidentally) appears thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers (fathers in law), their sons, their husband's sons from another woman i.e. their step sons, their brothers or their brother's sons, or their sisters' sons, or their women (i.e. disbelieving women) or their slaves, or those male beggars who have no sexual desires (i.e. beggars who are old, who have no sexual desires) or those children who have no knowledge concerning the sexual aspect of women (for all these people mentioned above, a woman can reveal part of her beauty) i.e. the hands and face and they (the women) should not strike their feet (walk in such a way) so that attention is drawn to their

hidden beauty (i.e. they shouldn't walk in such a way, so that the anklets tinkle and draw the attention of those in close proximity).

(Thereafter Allah says) "And turn towards Allah, repent to Allah, O believers, all of you, so that you may be successful."

Due to the following reasons, this verse indicates that it is compulsory upon women to don the Hijaab (Islamic way of dress) in the presence of strange men. (Those men which are Haraam [not permissible] to marry).

1. Allah has commanded the Muslim women to protect their private parts and this command (of protecting the private parts) is not only confined to the private parts but also includes all those aspects which lead to the private parts and no person of intelligence can doubt, that from amongst those things which lead to the protection of the private parts is the covering of the face because the revealing of the face leads to staring at it, to pondering over her beauty, to achieving pleasure. Hence a connection develops (between men and women).

In the Hadith we find that Nabi Sallallahu Alayhi Wasallam said, "The eyes commit zina and their zina is to look."

In conclusion Nabi Sallallahu Alayhi Wasallam said that the private parts testify that or falsify it. Therefore when the covering of the face leads to the protection of the private parts, then the covering of the face will also be included in Allah's command because whatever leads to a particular aim and object also falls under the same category as the actual object.

2. Allah states in the Quraan:
"They should draw their veils over their bosoms."

The word "*Khumur*" (which is the singular of the word "*Khimar*") which appears in the verse, is actually used for such a cloth, which women use to cover their faces and heads. It is like a head cloth (which is used only to cover the heads). Therefore when she is commanded to draw the veil over her bosom, she will as a direct result of the above, or because of correct analogy, be commanded to

cover her face. Consequently, when it is compulsory to cover her chest, then (obviously) the compulsion of covering the face will be to a greater extent, because the face is the centre of beauty and temptation. Thus we find that when people search for a beautiful person, they ask only regarding the face. If the face is beautiful, they don't attach so much importance to the rest of the body. For this very reason, if someone says "she is beautiful", one only understands the beauty of the face. Thus it becomes apparent that the face is truly the place of beauty whether it concerns questioning about beauty or giving information.

When this has been understood, (concerning the face) how can it be understood that this Shariah (Deeni way of life), which is full of wisdom, commands the covering of the chest and permits the face to be left uncovered?

3. Allah Ta'aala (in the verse mentioned previously) has permitted inner beauty to be shown to those male beggars who have no sexual urge and also to those children who have not yet reached the age of puberty i.e. they do not have any sexual desires yet, nor do they know about sex and the like. This indicates two points.
 - a) That the inner beauty cannot be shown to anyone else besides these two categories of people.
 - b) The reason for this command of Allah Ta'aala is due to the fear of temptation and captivation caused by women and there is no shadow of doubt that the face is definitely the centre of beauty and temptation, hence its covering will be Wajib (compulsory), thus preventing the sexually active men from trial and temptation.

4. Allah Ta'aala states in the Quraan:
"And the women should not strike their feet (i.e. walk in such a way) so that attention is drawn to their hidden beauty."
i.e. they should not strike their feet in such a way that their anklets and other ornaments of beauty become manifest before men. Hence when a woman has been prevented from striking her feet (walking in

such a way which shows her hidden beauty, then what can be said about the uncovering of the face? Can we say it is permissible to leave the face uncovered?

Which is the graver temptation for a man: listening to the anklets of a woman whilst he is ignorant of who she is, how beautiful she is, young or old, ugly or beautiful, or looking at an unveiled, beautiful, young, tender, bright face which tempts one towards evil and staring at her? Every man who possesses sexual desires, can easily conclude which one of the two is more worthy of covering.

Proof: 2

"There is no blame upon those elderly women who discard their outer garments, provided they do not display their beauty and remain chaste i.e. not to discard their outer garments is better for them, and Allah is All Hearing, All Knowing."

This verse illustrates that there is no sin upon elderly women to discard their outer garments provided that the aim and object of this is not to expose their outer beauty.

By elderly women is meant those women who, due to age, have got a very low sexual desire and have no hope of getting married.

Also, "to discard their outer garments" does not mean they must become naked, but it means that there is no sin if they discard those clothes which are worn over the skirt for example. In other words, there is no harm for them in discarding such outer garments.

Hence, the clothes which they have been permitted to discard in this verse are those clothes which cover the body completely. Consequently Allah Ta'ala has confined His command to elderly women only, which proves that young women who desire to get married, will be commanded to don those garments which cover the body completely.

If perchance Allah's command had to permit all women to discard their outer garments then no benefit will be derived in specifying the elderly women.

In the verse "without showing their beauty", another proof is found as to why the covering of the body (including the face and hands) is compulsory for young women, because in most cases, when a young woman reveals her face, she naturally intends to show her beauty to make men stare at her and thus praise her. However there are exceptions (some women reveal their faces for other reasons besides beauty), but this is rare, and no ruling is given for something which is rare.

Proof: 3

Allah Ta'ala's statement in the Quraan, "O Nabi Sallallahu Alayhi Wasallam, say to your wives, your daughters and the believing women that they should suspend over themselves their "Jilbaabs" (a large garment like a cloak donned by women which covers the entire body, without revealing the shape). By donning the *Jilbaab* they will be recognised more easily, hence they will not be harmed and Allah is forgiving and Merciful.

Ibne Abbas (R.A.) says: "Allah has commanded the believing women that when they, because of necessity, emerge from their homes, they should cover their faces including the head, with the "*Jilbaab*" and they should only reveal one eye." An explanation of a Sahabi (R.A.) is considered a proof (of Shariah) as in the paragraph above. In fact some Ulema have said that this statement of Ibn Abbas (R.A.) is "Marfoo," that is in the same category as a Hadith which is narrated directly from Nabi Sallallahu Alayhi Wasallam.

In Ibn Abbas (R.A.'s) statement, permission is granted for one eye to be revealed. This is only due to necessity and to be able to see the road otherwise even this should be concealed.

Ummu Salmah (R.A.) narrates: "When this verse (mentioned under proof No.3) was revealed, the women of the Ansaar came out donned in their black cloaks, and such peace descended on them as if crows were on their heads.

Abu Ubaidah Salmani has mentioned that the women used to don their cloaks over their heads in such a manner that only the eyes were revealed in order to see the road.

Proof:4

Allah Ta'aala's statement:

"There is no sin upon them (women) concerning their fathers, their sons, their brothers, their nephews (brother's sons), their nephews (sister's sons), other women and their slaves. [i.e. there is permission to remove the veil when a woman comes into contact with the above-mentioned people] and fear Allah (O you women), surely Allah knows everything. (Surah Ahzab verse 55)

Ibne Katheer (a famous commentator) says: "When Allah commanded the women to don veils/cloaks and to seclude themselves from strange men, then Allah also mentioned that it is not compulsory for women to seclude themselves from their close family just as Allah Ta'aala excluded them in Surah Noor: they should not show their beauty but to their husbands."

Hence, these four proofs from the Quraan indicate the necessity for the concealment of women from strange men. The first verse proves this in four different ways.

Some proofs from the Ahadith are as follows:

Proof 1

Nabi Sallallahu Alayhi Wasallam stated in one Hadith: "When one of you intends marrying a woman, then there is no harm in him looking at her, even if she doesn't know." (Musnad Ahmed). In "Majmauz Zawaa'id" (the name of a book) it is stated that the narrators of the above Hadith are all authentic.

Nabi Sallallahu Alayhi Wasallam (in the above Hadith) negated sin from one who intends marriage, provided that he looks at the woman (whom he intends to marry) with the intention of marriage. This shows that a man will be sinning if he looks at a woman without having any intention to marry. In a similar manner he will be sinning if he looks at a woman for any other reason e.g. to gain some satisfaction or pleasure. It may be argued that in the above Hadith, no mention is made of which portion he should look at, hence he may look at the chest, neck etc.

The answer is that everyone knows that the aim of looking at a woman for marriage is to see how beautiful she is and beauty is generally judged by looking at the face. The rest of the body is generally not considered to be the criterion for beauty, hence it will be said that the male who intends marriage may only look at the face because it is the yardstick by which a woman's beauty is judged.

Proof 2

When Nabi Sallallahu Alayhi Wasallam commanded the women to be present at the Musalla (a place where the Eid Salaah is performed - normally on the outskirts of a town), then they replied, "O Nabi of Allah, there is one amongst us who does not possess a cloak (by which she can cover the complete body including the face)." Nabi Sallallahu Alayhi Wasallam replied, "Her Muslim sister should lend her one of her cloaks, i.e. so that she doesn't come to the Musalla without a cloak." (Bukhari, Muslim)

Hence this Hadith proves that the general norm amongst the wives of the Sababa (R.A.) (the companions of Nabi Sallallahu Alayhi Wasallam) was that no woman would go out of her home without a cloak, fully concealed and if she did not possess a cloak, then it was not possible for her to go out. It was for this reason that when Nabi Sallallahu Alayhi Wasallam ordered them to go to the Musalla, they mentioned this hindrance. As a result, Nabi Sallallahu Alayhi Wasallam said that someone should lend her a cloak, but did not say that she should go out without a cloak even though going to the Musalla is such an act which has been ordered by the Shariah (Islamic Law) for men and women alike.

Hence when Nabi Sallallahu Alayhi Wasallam did not grant them permission to go to such a place, which the Shariah commands, then how is it possible that he would grant them permission to go out without a cloak to such places which are not commanded by the Shariah. To go to the shopping centres where there is open intermingling of the sexes, whilst the Hadith is clear that they have to cover themselves with the cloak, and Allah knows best.

Proof 3

A Hadith appears in Bukhari & Muslim Shareef wherein Aisha (R.A.) narrates: Nabi Sallallahu Alayhi Wasallam used to perform the Fajr Salaah and the believing women used to come fully clad in their cloaks. They then used to return to their homes (after Salaah), without anyone recognizing them. Aisha (R.A.) goes on to say that if Nabi Sallallahu Alayhi Wasallam had to witness what we are witnessing, then he would have prevented them from coming to the Masjid just as the women of Bani Israeel were prevented.

There are 2 points gained from this Hadith

Firstly the Islamic dress and concealing of the entire body was the second nature of the Sahaba (R.A.'s) wives. Whereas the Sahaba (R.A.) were the best group, the noblest in the sight of Allah, they were those people who had the noblest character, the most complete Imaan, the most perfect actions. Hence Allah is pleased with them and with those who follow them with virtue as stated in the Quraan:

"The early predecessors from amongst the Muhajireen (those who left Makkah and travelled to Madina), the Ansaar (those who helped the Muhajireen when they arrived in Madina) and those who follow them with goodness; Allah is pleased with them and they are pleased with Him and He has (already prepared for them such gardens beneath which rivers flow, in which they will reside forever. This is a great success."

Hence when the practice of the women of the Sahaba (R.A.) was to wear the cloak, how can we deviate from that path? Allah has mentioned that he is pleased with those who follow them with goodness and on the other hand, Allah is displeased with those who deviate from their way. Allah says in the Quraan:

"And whomsoever disobeys the Rasool Sallallahu Alayhi Wasallam after guidance has been clearly placed before him and follows the path of the Kuffaar (disbelievers), We will direct him to that which he has opted for and will enter him into Jahannam (the fire) and this is a bitter place."

Secondly: It is sufficient for us to rely on Aisha (R.A.) and Ibne Masood (R.A.) as far as knowledge, understanding and insight is concerned in our Deen, and

they have advised us that, had Nabi Sallallahu Alayhi Wasallam seen what we are witnessing, then he would have prevented women from coming to the Masjid. This was in the period of the Sahaba (R.A.) which was just after the period of Nabi Sallallahu Alayhi Wasallam. What about the present period, which is approximately 1400 years after Nabi Sallallahu Alayhi Wasallam, a period in which there is no modesty and weakness of the Imaan is at its peak?

Aisha (R.A.) and Ibne Masood (R.A.) understood the Shari ruling (Islamic Law) i.e. any act, which if done, will lead to an impermissible act, also becomes impermissible.

Proof 4

Nabi Sallallahu Alayhi Wasallam said, whoever lowers his trouser out of pride, Allah will not even look at him on the Day of Judgement. So Umme Saimah (R.A.) asked to Nabi Sallallahu Alayhi Wasallam: "How should women wear their trousers (i.e. how low can a woman's trouser be)?" Nabi Sallallahu Alayhi Wasallam replied that they should lower it a hand's span. Umme Saimah (R.A.) replied, "In that case their feet will remain open." Thereafter Nabi Sallallahu Alayhi Wasallam said that they should lower it an arm's length, not more.

This Hadith shows that it is necessary to conceal the feet and this was a common practice amongst the women Sahaba (R.A.), even though the least amount of temptation is caused by the feet in comparison to the face and hands. Hence this implies that the covering of the face is also necessary. Our Shariah (Islamic Law) is one of wisdom, hence it is highly impossible that the Shariah commands the concealing of the feet and permits the opening of the hands and face.

Proof 5

Aisha (R.A.) narrates, "We were in Ihraam, (and in Ihraam it is not permissible to cover the face, but the face has to be left open) and when travellers used to pass by us, we used to cover our faces. After they had passed, we used to reveal it again." The statement of Aisha (R.A.) "when the travellers used to pass by us we used to cover our faces", indicates the compulsion of the

concealing of the face as the Islamic ruling. During Ihraam women should not cover their faces. Hence if there was no strong hindrance in revealing their faces, then it would have been compulsory for them to reveal their faces even though the travellers passed by.

Note: It is "Wajib" (compulsory) to reveal the face in Ihraam according to most Ulema (learned scholars) and a "Wajib" (compulsory act) can only be combated by something which is also compulsory (Wajib). Hence, if the covering of the face in normal circumstances was not "Wajib" (compulsory) it wouldn't have been permissible to cover the face in the state of Ihraam, whereas they did cover their faces. This proves that the covering of the face in normal circumstances is also "Wajib" (compulsory).

Hence these Quraanic verses and Ahadith, all prove that the concealing of the face is "Wajib" (compulsory).

Proof from analogical reasoning (Qiyaas)

The law of analogical reasoning which is an integral part of the Shariah (Islamic Law) maintains that: it is essential to uphold those things which are good for the Muslims and also to uphold those things which lead one to virtue and on the other hand to refute those things which are evil and those things which are a means to evil. Therefore only those things which are in the interests of Islam through and through, those things of which the pros outweigh their cons, are upheld. Hence we find some commandments being compulsory (Wajib) and others being preferable.

In the same light, those things which are against the interests of Islam, of which the disadvantages are greater than their advantages, are rejected. Hence some rulings will be undesirable and others will be highly undesirable (close to Haraam, impermissible). As far as the revealing of the face is concerned, the harms far outweigh the benefits.

Some of the harms are:

1. Temptation: A woman tempts others towards herself when she beautifies herself and uses make-up. This is undoubtedly one of the

worst harms.

2. The removal of shame which is an integral part of Imaan (faith) and part of her nature. A woman is generally used as a yardstick to show modesty. Thus, the removal of "haya" (shame) from her, is in actual fact a sign of deficiency in her Imaan (faith) and also a sign of her going against her inherent natural quality.
3. Men becoming enamoured by her, especially when she is beautiful. As an Arabic saying goes. It starts with a glance, becomes a Salaam (greeting), leads to talking (to her), which results in making a promise to meet at a certain place and ends up by meeting. And Shaytaan flows in man, like his blood flows in him. How many relationships started with just a smile or talking and resulted in the male falling in love with the female and vice versa.
4. The intermingling of men and women. When a woman thinks of herself equal to man as far as opening the face and roaming around is concerned, then it will be impossible for her to be modest. Hence sin and evil will become rife.

In a Hadith we learn, that once Nabi Sallallahu Alayhi Wasallam was leaving the Masjid while men were mingling with women on the road. Nabi Sallallahu Alayhi Wasallam said to the women: "Walk at the rear, because you, O women, have no right to walk in the centre of the road. Walk on the sides of the road." As a result the women started walking on the extreme sides of the road, so much so that their cloaks used to cling to the walls.

Ibn Taymiyyah relates concerning the compulsion of Purdah in his Fatwa Kitab pg. 110 Vol.2:

"Allah has created two types of beauty; the inner and outer. It was permissible for women to show their outer beauty to strangers. However this was before the verse of Hijaab (purdah) was revealed; when women used to roam about without cloaks, men used to see their faces and hands. In this period it was permissible for men to look at women just as it was permissible for women to

reveal their faces and hands because this was before the revelation of the verse of Hijaab. However when the verse stating: 'O Nabi, say to your wives, your daughters and the believing women that they should suspend cloaks over themselves', the intermingling of sexes was prohibited."

Ibne Tayimiyah goes on to say that the word "Jilbaab" means a sheet which Ibne Masood explained as a cloak. It is a covering or a cloth, which covers the entire body including the head. Hence, when women were commanded to use a Jilbaab so that they may remain concealed, then the covering of the face and hands will definitely be included in the outer beauty, which women have been commanded to conceal. Therefore, it won't be permissible for them to now reveal the face and hands as this falls into the category of the outer beauty.

There are two reasons for donning the cloak:

1. To (distinctly) differentiate between men and women.
2. To conceal the body of the woman.

Most of the later jurists are of the opinion that it is Haraam (totally impermissible) for a man who is castrated, and for a man who has no private part to look at a strange woman. In the book "Nayl-ul-Awtaar" consensus of the Muslims has been mentioned on the prohibition of women emerging from their homes with their faces open especially in the times of evil (like our present times).

The Ulema who are of the opinion that it is permissible to look at the face and hands of a strange woman, say so mainly for the following reasons:

The verse of the Quraan:

1. They should not reveal their beauty but that which co-incidentally becomes revealed.
Ibne Abbas says this refers to the face, hands and ring, and the explanation of a Sahabi i.e. Ibne Abbas is a Shari proof which can be relied upon.

2. A Hadith of Nabi Sallallahu Alayhi Wasallam in Abu Dawood wherein Aisha (R.A.) narrates that Asma Binte Abu Bakr (R.A.) entered (the house) whilst she was clothed insufficiently i.e. she had worn thin clothes. As a result, Nabi Sallallahu Alayhi Wasallam turned away from her and said: "O Asma, when a woman reaches the age of puberty, then nothing of her body should be revealed except this and this." Nabi Sallallahu Alayhi Wasallam indicated to his face and hands.

3. Imam Bukhari (R.A.) has narrated from Ibne Abbas (R.A.) that Ibne Abbas (R.A.'s) brother, Fadl (R.A.) was riding behind Nabi Sallallahu Alayhi Wasallam on the same animal in the farewell pilgrimage. Whilst travelling, a woman from the tribe of Khath'am appeared. As a result, Fadl (R.A.) started looking at her and she started looking at him. Nabi Sallallahu Alayhi Wasallam began turning Fadl's face towards the other side. This Hadith shows that the woman's face was open.

4. Imam Bukhari (R.A.) has narrated from Jabir (R.A.) that Nabi Sallallahu Alayhi Wasallam performed Eid Namaaz and thereafter advised the people. Thereafter Nabi Sallallahu Alayhi Wasallam went to address the women and advise them. He said: "O women, give charity because most of the fuel of Jahannam will be women." Women (from the gathering) whose cheeks were scorched because of the hot Arabian winds stood up. It is proven from here that some of the women's faces were uncovered because if their faces were concealed, no one would have known that their cheeks were scorched. The author says: "These are the Ahadith from which the opening of the face can be proved but these proofs do not contradict the fact that the covering of the face is compulsory because if we ponder over the proofs found for the opening of the face, then these are very few in number compared to the prohibitions (of revealing the face).

2. Also the Hadith of Aisha (R.A.) is weak because of two reasons:

1. There is no link between Aisha (R.A.) and Khalid bin Dareek (R.A.) who narrated the Hadith from her.

2. In the chain of narrators Sa'eed bin Basheer appears. he was a weak narrator according to Imam Ahmed bin Hambal, Ibne Ma'een, Nasai and Ibne Madeeni. Also concerning the Hadith wherein Asma Binte Abu Bakr (R.A.) was ordered to conceal the entire body, except the hands and face, it is possible that this event took place before the verse of Purdah was revealed.
3. In the Hadith of Ibne Abbas (R.A.) the face of the woman (from the Kahth'ama tribe) was open, yet Nabi Sallallahu Alayhi Wasallam didn't command her to conceal it! This was because she was in Ihraam and in Ihraam women cannot cover their faces or it could be said that Nabi Sallallahu Alayhi Wasallam did command her to conceal her face thereafter, as the Hadith doesn't state in clear terms as to whether Nabi Sallallahu Alayhi Wasallam commanded her or not thereafter.
4. In the Hadith of Jabir (R.A.) it is stated "The woman's face was scorched..." This shows that her face was open, hence permissible.

Answer: It was possible that the particular woman was from amongst the elderly women concerning whom the Quraan says it is permissible for them to reveal their faces, or this incident took place before the verse of "Hijaab" was revealed, because the verse on Hijab is found in Surah Ahzaab, which was revealed in the 5th or 6th year Hijri, whereas Eid Salaah was performed from the 2nd year Hijri onwards.

A few points to ponder upon concerning this Masala:

1. We should ponder over these Masaail with justice.

Answer to verse of the Quraan: The verse of the Quraan deals with the aspect of "satr" i.e. the part of the body that has to be covered in

front of men whom it is not permissible to marry e.g.. father, brother. The verse has no relation to "Hijaab" (concealment of the body before strangers).

2. We should go over the Ahaadith and proofs properly i.e. we should see how many Ahaadith there are which prohibit the opening of the face in contrast to those which permit the opening of the face.

We should read with an open mind in order to truly understand what was said and it is for this reason that the Ulema (learned scholars) have stated that before one extracts any proofs from any Masala (Shari' law), one must have an open mind, otherwise one will view the Masala according to one's whims and fancies, not according to the actual Ahaadith and Quraan. Thus, the true and proper Shari ruling will not be extracted, but such a ruling will be extracted which is filled with emotions which of course will not be a true one.

والحمد لله رب العالمين وصلى الله وسلم على نبيه الكريم

*"Know well, O Muslim that the veiling of women
and covering of the face from strange men is
Wajib (compulsory)."*

Modesty (*Haya*) as a part of Iman, is an integral part and no one can deny the fact that the modesty of a woman and her endeavour to inculcate such qualities, which will keep her away from places of evil.

This booklet highlights the importance of modesty (*Haya*) and its implications by observing the "*Hijaab*" which helps in the removal of doubts concerning the *Hijaab*, whether is it compulsory, preferable or just a ritual, with the references of *Holy Qur'an* and *Ahadeeth*.

